István himself, who was later canonized. Szent István was never a subject 175
in popular narrations, but one of his successors, Szent László (1077-1095), 797
is depicted in several widely known legends as the prototype of Christian knighthood.

Under the reign of the House of Árpád, the Magyars were converted [177]
to Christianity and thus were subject to numerous important western influences, especially from missionaries, French, German and Slavic. Since then, the basic sources of Magyar civilization have been (a) its Oriental heritage, (b) the western influences as transmitted by the leading classes, and (c) elements borrowed either from the pre-Hungarian occupants of the Carpathian basin or from the neighboring, chiefly Slavic, peoples.

Under the Árpáds the feudal system had not yet taken root; the 175
king governed as a patriarch over a society in which servitude was not unknown, and in which his own power was based upon the huge domains which he possessed.

Being right on the boundaries of their spheres of influence, the Árpáds waged several wars against the Holy Roman Empire and Byzantium.

In 1241, the Tatars broke through the Carpathian mountains, defeated the Magyars and pillaged their country. The cruelty of the Tatars (Tatárdúlás) is still remembered and their name still recalls to the

Annex "A," Subparagraph 1h, Sociological Background

SOCIAL VALUES AND PATTERNS OF LIVING

In their basic features, the customs and ways of life of the Magyar peasants differ little from those of the surrounding, chiefly Slavic, peoples. There has always been a comparatively free interchange of ideas in the Danube basin which has resulted in multilateral borrowing between the Magyars and other peoples. Superstition especially, most of them originating in primitive Weltanschauungen, are common to most European peoples, and the Hungarian stock of superstitions has but a few features distinctly Magyar or Oriental. 183 177

Nevertheless, the language barrier between the Finno-Ugric Magyars and the neighboring Slavs has favored a certain acclimatization or adjustment in the development of Magyar forms of international motifs. Another force which also served to differentiate certain Magyar customs and beliefs was the Catholicism of the Magyars as opposed to the Orthodoxy of some of their neighbors.

The literature on Hungarian folk customs is quite voluminous (the Magyarság Néprajza discusses fifteen customs and beliefs pertaining to nursing alone) and any attempt to summarize it is doomed to arbitrariness and incompleteness. On the other hand, this literature is merely descriptive and often lacks precision as to the local 183 114

533 177 At the beginning of the fifteenth century, the gypsies appeared in Hungary and became the musicians of rich and poor alike; they gave many distinctive rhythms, melancholy and wild, to the ancient tunes, and even added new rich Oriental chromatic melodies.

Thus, when the wild and passionate mood of the gypsy performances gave birth to the verbunkos (from Germ. werbung 'recruiting') style in the first quarter of the nineteenth century, a new type of music had come into being and it became so popular that fifty years later almost everyone took for granted that this was Magyar music in its purest form. The most common form of expression of the verbunkos style at the end of the nineteenth century was the csárdás ('czardas') and a genre called nóta, a song with vague recollections of real folk music. This extremely hybrid style is still today considered as genuine folk music by many poorly educated Hungarians, and it is highly popular both in Hungary and abroad.

534 The Magyars have no musical instrument peculiar to them. Few of them care for playing an instrument--that is the

7: Jaszi S-4, 5 (no date) 1946 EC1 Hungary EC1

however, and to show the very great divergencies between the political and ideological situations of the countries in question. I must restrict myself mainly to Hungarian developments.

II

In order to understand the course of events in Hungary since the Russian conquest, we must recall in headline style certain important antecedents in the country's historical evolution.

Hungary never was in the orbit of the Greek Orthodox Church. Its religious horizon was strictly Roman Catholic, though later with a very decisive admixture of Protestantism, which fought for religious liberty and against the Hapsburgs. At the same time, the cultural and the ideological influence of Hungarian Jewry became an important factor. Hungarian constitutionalism, much as it was vaunted, was a typical feudal growth; it gave neither the masses nor the middle classes much of anything to say. Yet though the analogies often drawn between English and Hungarian parliamentarianism were part of a fallacious propaganda, it cannot be denied that the technical formalities of constitutionalism and the constitutional struggles within the ruling classes, especially between the feudal aristocracy and the middle class gentry, made a strong impression on the growing bourgeoisie and on a part of the peasantry which was anti-Hapsburg and believed ardently in the teachings of Louis Kossuth.

One must also emphasize that the best representatives of Hungarian thought and literature were penetrated by western liberal ideas, and that some of them became important exponents of western democratic values. The revolution of 1848, which became a legend before it had become a reality, consciously followed the great French models; and even earlier, at the end of the eighteenth century, the conspiracy of the Abbot Martinovics was impregnated by Jacobin traditions. And the last flowering of the liberal Hungarian spirit, the October revolution under the leadership of Károlyi, which occurred immediately after the collapse of the Hapsburg monarchy, produced the most comprehensive and enlightened program in the history of Hungarian democracy, including the dismemberment of the feudal estates, universal suffrage, and the solution of the nationality problem in the framework of a federal structure. The problems of this democracy were genuinely similar to the efforts of the most advanced groups of the west. For example, the Sociological

7: Jaszi S-4,5 (no date) 1946 EC1 Hungary EC1

Society, often called the Hungarian Fabians, under the leadership of a first-class philosopher, Julius Pikler, worked hard on the problem of reconciliation between Socialism and freedom. This orientation toward the west was so outspoken that often the better elements of the old feudal society became real Anglomaniacs, introducing, even though superficially, the English concept of the gentleman. This approach was cordially reciprocated by many representatives of the English aristocracy.

Finally must be noted the special character of the Hungarian people: a sober, hard-working, extremely intelligent ethnic group, remarkably free from the mysticism and the extreme racial fanaticism of the Slavs and the Rumanians.

More recent historical events added to the cleavage between Hungary and the Balkan countries. Feudalism, helped by representatives of the western democracies, was soon successful in undermining the democratic republic set up under Károlyi. The ensuing Communistic revolution followed a pure Russian world-revolutionary model, with chaotic experiments in socialization, dreams of the *sovkhozes*, and occasional hysterical outbursts of terrorism. It was short-lived, but it made a deep impression on Hungary's conservative soul. And in spite of the fact that very soon a much bloodier and more inhuman White Terror supplanted the Red (under the secret leadership of Admiral Horthy), the great majority of the people became immune to the Bolshevik virus. Thereafter nobody ever wished to renew the orthodox patterns of Russian Communism. The messianic dream of Bolshevism had lost its strength; and it has not revived.

Indeed, not only has it lost its hold on the minds of the masses, but it has faded even in the minds of the Communist leaders. The many Hungarian Communist exiles in Moscow witnessed quite a strange ideology in operation in the promised land. The Soviet schools no longer trained them in the Leninist religion of hundred percent Communism and immediate world revolution, but in a ruthless *Realpolitik* imbued with the spirit of Stalin. They came to look on the many mistakes of Béla Kun's revolutionary fantasy in a cool, detached and critical temper; and returning to the old country at the close of this war, and to its splendid, gay capital, now completely in ruins and in the grip of acute famine, they saw clearly that the old heroic methods of unmitigated Communism should not be applied again. Only recently the best mind among

10: Viski E-4, 5 (no date) 1932 EC1 Hungary EC1

Whitsuntide customs

527 The Hungarians came into their present lands more
177 than a thousand years ago, and it was naturally here that they adopted Christianity and learnt all the terms of the Christian faith; often indeed they merely clothed with a new meaning the old expressions of their former pagan creed. The Hungarian name of Whitsun: «pünkösd», like its German synonym «Pfingsten», is derived either from the Latin «Dies Pentacostis», or the original Greek «Pentakosté» of the New Testament. The Hungarians did not call this feast after the rose as did their Slav neighbours, but its popular name is «Red Whitsun», and one of the favourite flowers in Hungarian gardens is the «Whitsun rose», that is the peony. As early as the 18th century a charming Hungarian folk song mentions Whitsun in connection with the rose:

You wern't born from a mother,
You have grown on a rosebush;
On Red Whitsun's day
You were born from a rose!

This fragment of a popular song undoubtedly formed part of the habitual Whitsun songs or the game known as «Whitsun's queen».

527 The fact that the Hungarian name of Whitsun is
729 merely a thousand years old does not imply that the Hun-
833 garian game of having a Whitsun queen originates from a
857 similar date. It is much older than human memory and is merely an adaptation of the feast of fertility and fertilization, celebrated at the time of nature's blossoming. It is a pagan tradition, which lives all over Europe in the Christian world, surreptitiously and almost entirely devoid

p. 25

evangelical magazine *Elö Viz* (Living Water). They are considering the publication of a new monthly magazine for congregational work. 794 [204]

The great need of the moment is for cantors as most of their church cantors were school teachers who abandoned their church singing when they entered the employ of the State. This would seem to indicate that when they were in church employ they did the singing as an act of necessity rather than from free choice. As to politics, all the Lutheran pastors, said the bishop, were in favour of peace but not all work for it, although the bishops have given them a lead. "Christians and Communists," he said, "can work together. The peace movement shows it." As to influences in thinking, Barthianism was still strong although not as strong as among the Reformed. Some think his influence cannot be reconciled to the Augustinian Confession* although the bishop himself regarded this confessionalism as retrograde in the modern situation. Other European influences are Ragaz and Kutter, although their influence is waning and the present situation with its new tasks needed new thought. Naturally pastors were now reading socialist works and a number of articles and lectures and conferences show the effect this has had on their thinking. This was not, nevertheless, regarded as a primary task in the present situation, in which there were so many practical tasks to solve in which theology had a good deal to say, one such being anti-semitism, which was not yet eradicated although the policy of the State was having its effect. 779 [177] [53]

Ordass had been convinced that Western bourgeois democracy was right for Christianity and had been sharply opposed to the socialist direction of the country's policy.‖ He had had a considerable influence in the Lutheran Church but by now the greater part of the pastors could see that the church was developing under the present State and that they are now getting a new relationship with the people. In this matter of Ordass, the Lutheran World Federation had, he thought, been an instrument of American policy. Ordass had eventually been deposed by the Church which had petitioned the Government for his release. 794

Attending Catholic services, visiting Esztergom, and meeting a number of priests associated with the Catholic Priests' Peace Committee showed a vigorous continuation of the life of the Catholic Church. The symbol of the Catholic Peace Committee, a white cross on a blue ground with a dove at the foot shows a relationship which is far from being inappropriate and which, however long it took to come is now powerfully grounded.† The effect of the Church-State agreement is also symbolised by the buildings at Esztergom where the vast and rather pretentious 795 659 346

* One of the basic documents of Lutheranism.

‖ Bishop Ordass' trial for currency offences is discussed on p. 17.

† By December, 1952, 3,000 of the total of 4,000 priests were members.